1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

313 nightly markets in Ta Li. The cedars in the rain forest which begins near 13,000 ft. and continues to the crest are cut for building timber to some extent. As they grow on steep and often almost sheer slopes and precipices, much of the timber cannot be cut, or if cut cannot be fetched down. This industry is therefore very limited, and the lengths obtainable small. Large beams for house building and boat building are more easily obtained from the forests on Chi Tsu Shan, the mountain behind the eastern shore of the lake.

824 The Min Chia see no value in the many wild fruits which
261 grow on Ts'ang Shan and no attempt to cultivate them or even to gather the wild fruit for sale, is made. Soft fruit such as raspberries, of which there are two excellent wild varieties, could not be transported to a distant market, and as the people of Ta Li and the villagers themselves have never considered them edible, there is no local market.

313 In recent years the *hsien* government, which acts as trustee for such public land as the mountain, has done something towards reafforesting the lower slopes with pines. Much of the ancient pine forest has been cleared by woodcutters, but re-planting undertaken within the last twenty years has restored the lower slopes to forest, and strict licensing of wood cutting is now enforced. On the other hand no attempt has been made to exterminate or even reduce the wolves which infest Ts'ang Shan and not only prey upon the small flocks of sheep, but also raid the villages of the plain
312 for pigs and chickens. The main value of Ts'ang Shan, in Min
316 Chia eyes, is as a source of perennial streams for irrigating the rice land, its secondary value as the source of the famous Ta Li marble for which the city is known all over China.

226 If the mountain is neglected, the possibilities of the lake both for fishing and transport are fully realised. The Erh Hai produces many kinds of fish, for which there is a ready sale in the city and villages. Every lake-side village is a fishing

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village as well as a farming centre, and boats are numerous and well made. What may be called in-shore fishing from small boats is usually done with tame cormorants, which are trained to catch the fish, but prevented from swallowing them by a ring round the neck, The fisherman punts his boat along the shallow shore surrounded by his flock of cormorants, perhaps ten or twelve birds, which seize the fish disturbed by the passage of the boat. The cormorants are never allowed to feed themselves by catching fish when the ring is removed, but are fed by hand in the boat ; damaged fish, small fry, and shell fish—a kind of fresh water cockle—being used for their food. Fish caught by cormorants is always cheaper than that caught in nets because the birds have damaged it to some degree and it will not keep. Wild cormorants, plentiful on the Erh Hai, can never be tamed for fishing, and the tame ones are bred in captivity.

Off-shore fishing with nets is more paying than cormorant fishing because larger fish can be caught; they are not damaged by the birds' beaks, and can be kept alive in a barrel or tank till brought to market. This is a considerable industry on the lake, but is mostly in the hands of families from the villages of the eastern shore where there is little or no rice land. The fishing families live permanently on their large boats, fifty feet long by eight feet in the beam, although they often have some property in one of the villages of the eastern shore.

A Min Chia village, even when part of the population engages in fishing, is essentially a cluster of farms. There are no shops in the village, and no trades are carried on there except boat building in one or two of the villages on the east side of the lake, where the poor soil is quite inadequate to support a farming population. When the villager wishes to make purchases he either goes into the city or waits for a market day, when the traders come out to an open air market

5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
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Ch'iang

4. Occupations.

463 [423] [462] All Ch'iang are farmers. Even the priests and local rulers have fields which they farm or rent to others. The land, houses, and tools are owned not by individuals, but by families, and all the members of the family cooperate in the work. Men do the plowing, for there is a taboo against women doing so. Men and women cooperate in hoeing, planting, weeding, fertilizing, reaping, flailing, winnowing, husking, wood gathering, etc. Women and girls generally do the cooking, sewing and spinning, and only women weave. There are some blacksmiths, carpenters, masons, and painters, but these are farmers who work also at these trades when there is a demand for their labor. There are no silversmiths or goldsmiths, for silver and gold ornaments are bought ready-made or made to order in a Chinese city. Few if any of the Ch'iang are merchants, although there are Ch'iang homes where matches, vegetable oil, wine, and a few other commodities are sold. Even the priests are farmers who have learned to perform the sacred ceremonies when required.

313 Wood is gathered in the forests on the mountainsides. Groups of men and women and boys and girls often go out and return together, singing as they work. Much of the winter supply is gathered in the fall after the crops have been harvested.

482 All loads, even of water or of wood, are carried on their backs. Families that are poor sometimes supplement their incomes by carrying loads on their backs to Kuanshien and to other distant places.

● 226 There is little fishing, probably because there are not many fish in the mountain streams. Fishing is sometimes done with a baited hook and line, or by a basket-like trap into which the fish enter and are unable to escape.

224 Nearly all the men enjoy hunting, and some who are expert hunt a great deal. Most of the hunting is done in the late fall and winter after the crops have been harvested. Generally a few men with several dogs cooperate and share the spoils. Leopards, wild boar, deer, mountain goats, musk deer, foxes, pheasants and other game are found. Even monkeys are killed and eaten.

241 When fresh land is desired for cultivation, the trees, brush, and grass in a section of the forest are cut down and burnt. This gives a rich soil for a few years, after which the land may be deserted